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Outreach to four groups

## Metro Jackson "Laser" project targets ethnics

The metropolitan Jackson area will be hit by a "Laser" next week. Hinds-Madison and Rankin Baptist associations are sponsoring a laser project which is designed to discover and minister to ethnic groups.

With the cooperation of the Mississippi Baptist Convention Board and the Home Mission Board, the project will attempt to discover and establish work among four language groups.

The four groups are Korean, Asian Indian, Spanish, and deaf. The deaf are considered to be a language group because of sign language which is used in communication. Though Baptists in the Jackson area already have deaf and Spanish work, the Laser project should help to find persons who are not active in those ministries.

Purpose of the Laser project is to identify these ethnic populations, test their response or sensitivity to the Gospel, seek out potential leaders, and establish units of work. Richard Alford of the MBCB's Cooperative Missions department said that for Jackson, the purpose is also to help strengthen the existing work among deaf and Spanish.

Four ethnic leaders will stay a week in the two associations, contacting people in their ethnic groups, visiting in homes, restaurants, businesses, also inviting these people to an ingathering Thursday evening, Sept. 23. "I really expect that with the Koreans and Asian Indians we will establish some kind of ongoing work anywhere from a Bible study to a mission," said Alford.

David Myers of Hinds-Madison association, is coordinating the project for both associations. Rodney Webb of the Home Mission Board will direct the project.

Language leaders for the project will be Miguel Olmedo, language director for New Orleans Baptist Association, for Spanish; Simon Kang, Memphis pastor, for the Koreans; Bob Parrish, director of deaf ministries for the Baptist General Convention of Texas, for deaf; and Hubert Addleton, Cochran, Ga., pastor, for Asian Indians.

The ingatherings will take place simultaneously at 7 p.m. Sept. 23. For the Spanish it will be at Pearson Church, Pearl. For Koreans it will be at Highland Church, Jackson. For

deaf, it's at Woodland Hills Church, Jackson. And for Asian Indians, it's at First Church, Jackson.

Persons knowing those of these language groups (or any other language groups, for that matter) are encouraged to contact the Cooperative Missions department, MBCB, phone 968-3800.

The Mississippi Gulf Coast held a Laser project in 1980. From that project came a Vietnamese ministry (see story on that ministry in this issue), a

Filipino Bible study with 30-40 in attendance weekly, and an ongoing Korean ministry.

Language work already existing in Jackson includes deaf work at Woodland Hills and Broadmoor churches, Chinese work at Parkway and First churches, International class and conversational English at First Church and international work sponsored by Hinds/Madison and housed at Broadmoor, and Spanish work at Broadmoor.

## Detained Haitians' freedom awaiting Baptist sponsors

By Patti Stephenson

ATLANTA (BP)—A judge's ruling requiring the United States government to parole near 2,000 Haitian refugees held in detention centers has created an urgent need for Southern Baptist sponsors, according to Donoso Escobar, director of refugee resettlement for the Southern Baptist Home Mission Board.

The refugees' release was recently ordered by U.S. District Court Judge Eugene Spellman who ruled the U.S. Immigration and Naturalization Service policy of detaining undocumented Haitian immigrants was illegal. Spellman ordered the refugees be released to the custody of sponsors and provided with legal counsel pending hearings on their eligibility for asylum.

Once paroled the Haitians must each prove sufficient political persecution in Haiti to warrant receiving legal refugee status. The government's position is that most Haitians are economic, rather than political, refugees and are therefore not eligible to remain in the U.S., Golinski explained.

Escobar said Southern Baptists have already sponsored 70 Haitians, primarily reuniting family members. Cases are assigned to the Home Mission Board by Church World Service which is now seeking immediate "interim placement" for approximately 250 of the detained Haitians, according to Michael Pszyk Jr., director of Church World Service in Miami.

In Miami the Southern Baptist refugee center has been a "great light-house" that shows Southern Baptists care about Haitians, according to John Pistone, language missions director for Miami Baptist Association. The center offers food, clothing and

help in meeting needs such as for medical care and job training and serves three meals a week to those who attend English classes, Pistone said. The center also distributes food and clothing among Haitian Baptist churches where 60 percent of members are without jobs.

Pistone noted the "expression of care" has reaped rapid spiritual growth among Miami's Haitian Baptists, who also hold regular worship services at the Camp Khrome detention center.

More than 500 Bibles have been distributed among refugees at both the New York and Florida detention centers. Haitian pastor Tony Joseph is leading Bible study at the Brooklyn detention center where an estimated 45 percent of the detained Haitians are evangelicals, he added.

Peter Golinski, the HMB's national consultant on Haitians, reported "some of the Haitians are panicking now" as they realize release depends on the availability of sponsors. The government's decision to appeal the Spellman ruling also threatens their release, he explained.

Before Haitians can be released into temporary custody, according to Escobar, their sponsors must agree to report on the refugees' whereabouts weekly and to assist them in finding legal counsel. Sponsors must also assume financial responsibility for the refugees, as they are not eligible for public aid for 120 days after their release, he explained. Efforts are being made to place the Haitians in areas where there are already established Haitian communities and adequate immigration attorneys, he added. (Stephenson writes for the HMB.)

## Archaeological work takes team approach

LOUISVILLE, Ky. (BP)—A new approach to biblical archaeology promises to usher in a "new day" in the study of the Old Testament.

Joseph A. Callaway, senior professor of Old Testament archaeology at Southern Baptist Theological Seminary, believes "we stand at the threshold of another revolution in Old Testament studies" due to dramatic changes in archaeology within the last decade. The consequences, he feels, will be beneficial for scholars and lay persons alike.

Today's "new archaeology," Calla-

way says, is "not concerned just with biblical connections or the history and politics of the biblical world. Rather, it is more anthropological and interdisciplinary in nature."

Under this system, he explains, an excavation team may include such specialists as a microbiologist, skeletal anatomist, geologist, soils engineer, and epigrapher, as well as an archaeologist. The work of each of the specialists is then brought together in a "synthetic report" which draws a comprehensive picture from the findings.

This approach, coupled with technical innovations, has broadened the focus of archaeological research to include the study of settlement patterns, subsistence strategies and economy and trade, as well as the religious and intellectual life of ancient peoples. The result, Callaway believes, will be "a more complete picture of the Old Testament world."

The "transition period" precipitated by interdisciplinary studies in archaeology "will force a re-examination of many of the current positions" held by biblical scholars, he adds. "Some of the errors of quick and easy connections between archaeological discoveries and the Bible will not be challenged."

But Callaway, who has been involved in archaeological studies for more than 25 years, believes the long-term results will be positive. New findings, he says, "will strengthen people's confidence in the Old Testament and provide a more secure basis for understanding the Bible."



Mark Spain and Nguyen Quang Phiet inspect Binh's fishing boat. The Vietnamese ministry along the Mississippi Gulf

Coast has the same hopes as Binh—except the Baptist ministry fishes for men. (Tim Nicholas Photo)

## Former Viet refugee serves in Baptist ministry on Coast

By Tim Nicholas

"How are you going to get it out of the yard?" Noah's neighbors probably asked. His answer was different from the way Binh plans to get his 36 foot fishing boat out of his backyard (with a trailer—he doesn't plan to float it out).

Binh is a part of a growing ministry to Vietnamese people who live along the Mississippi Gulf coast. A Christian, he attends Vietnamese worship services at East Howard Baptist Church.

East Howard is headquarters for the church, association, and state convention-sponsored ministry. Richard Colwell is pastor and Mark and Cathy Spain direct the Vietnamese ministry, which is still in its infancy.

A student at New Orleans Seminary, Mark Spain led conversational English classes for Vietnamese February through May of this year, his and Cathy's first attempt at ministry there in the Biloxi area.

Nguyen Quang Phiet

As summer approached, Cathy mentioned to Mark that they surely could use a Vietnamese Christian friend in their summer program. Paul Vandercook language missions director for Gulf Coast Association, arranged for the Mississippi Baptist Convention Board to pay the salary and travel expenses and Nguyen Quang Phiet agreed to work in Biloxi this summer.

Phiet (pronounced almost like the car, Fiat) is 33, attends Portland (Ore.) Community College and works in a pharmacy. Mark and Cathy had met him while they were serving in Oregon as US-2 missionaries of the Home Mission Board in seamen's ministries.

Phiet became a Christian after surviving the destruction and sinking of the boat on which he escaped from Vietnam in 1979. Coming from a middle class family, he was drafted in the Vietnamese army and after American soldiers pulled out in 1975, he spent a year in a re-education camp, where he said the work was hard and the Communists tried to brainwash him. After release, he was required to become a farmer. Going to Saigon, Phiet could not find a way to get out legally, so he bought passage on an escape boat to Thailand.

Two days and two nights on the open

sea and the 130 people on board found their tiny boat breaking apart. Thai fishing boats refused to rescue them. When one finally pulled alongside, with Phiet up the mast waving for help, all the people rushed to one side of the boat to board the rescue boat. It rocked and fell to pieces, throwing people into the water.

More than 50 were drowned or crushed between the boats. Phiet was one of the 80 survivors. His brother had been a Christian Missionary Alliance pastor and Phiet knew about the claims of Christ. But there on the open sea, "I thought there must be a God in the universe. I thought I would accept

Jesus Christ when I got to camp," he said.

One of the first people Phiet met in Thailand while waiting in a police station for admission to refugee camp, was Douglas Kellum, of Tutwiler, Miss. At the time Kellum was working for Southern Baptists in the refugee camps, offering ministry. Kellum brought food and kept up with Phiet. He helped Phiet get sponsorship to Portland where Phiet's cousin lived.

And at the Portland Metropolitan Baptist Church's International Sunday School class, Mark and Cathy Spain met Phiet.

(Continued on page 2)



This Vietnamese child has given full attention to the teacher during Rainbow Club, a Bible learning program.

## New evangelism leader stresses family role

By Jim Newton

ATLANTA (BP)—Family is priority for Bob Hamblin.

Concern for family relationships has shaped and molded some of the views of evangelism of Hamblin, elected last month vice president of the SBC Home Mission Board and director of the

SBC's nation-wide programs of evangelism.

Hamblin is deeply committed to what he calls "relational evangelism" in which Christians share the gospel with members of their immediate families as well as friends and co-workers who are part of the larger "family" with whom they regularly relate.

His concern stems from his first experiences as a Christian when his sister was instrumental in leading him to Christ.

At 17, he felt God calling him into the ministry and after preaching his first sermon in 1946 at Hollywood Baptist Church his mother and father came down the aisle. His Methodist mother wanted to become a Baptist; his father said, "Son, I've tried all my life to be good enough to go to heaven, but I realize now just 'being good' is not enough."

During his 22 years as pastor of Harrisburg Baptist Church, Tupelo, Miss., each of Bob and Ruth's three daughters, Bobbye, Karis, and Carole, accepted Christ under their father's preaching. Carole, 19, a student at Mercer University, Macon, Ga., says she's never heard another preacher's sermons as good as her father's.

Hamblin led another sister, Ethel, to believe in Christ just before she died in 1973. When Ethel was hospitalized in Hamilton, Ohio, the Hamblins' hometown, Elsie wrote to her every day about her faith and Ethel asked for Bob to come see her. Hamblin flew immediately to Ohio, visited her in the hospital, read the Bible, and Ethel "asked the Lord to come into her life." Two days later, Ethel died.

As a result of such experiences, Hamblin is convinced effective

evangelism must be based on personal relationships. "Evangelism is best done person to person, not pulpit to person. I want to show people that Jesus is Lord by what I am, what I do, and what I say," he explained.

Many people have the idea evangelism is "buttonholing people, even strangers you've never met, and going through a set of steps to lead them to believe in Jesus as Savior but to hit people with the gospel without first establishing a personal relationship is usually unsuccessful," he said.

While pastor in Tupelo, Hamblin got a midnight call from the chaplain at the University of Mississippi inform-

(Continued on page 3)

## Baptists plan fifth Sunday School week

A special late-season training event for Sunday School leaders is being offered at Gulfshore Baptist Assembly, Oct. 4-6.

The fifth Sunday School Leadership Conference will begin with the evening meal at 5:30 p.m., Oct. 4 and conclude at the noon meal Oct. 6.

Bible study leader for the conference, which is sponsored by the Sunday School department of the Mississippi Baptist Convention Board, is Brian Harbour. Harbour is pastor of First Church, Pensacola, Fla. He is a former pastor of Jackson's Colonial Heights Church.

Musicians will be R. L. and Beth Sigrest of Yazoo City.

Five hours of age-group conferences will take place with the following leaders: Preschool—Mrs. Don (Barbara) Floyd of Dallas, Tex., director of the preschool department of Wilshire Church, Dallas.

Children—Mrs. Steve (Barbara) Manning, Mobile, Ala., director of children's ministries at Cottage Hill Church there.

Youth—Thomas Lynn Sasser, West Monroe, La., minister to students at First Church, West Monroe.

Adult—Tom Carier, Mobile, Ala., minister of education for Spring Hill Church there.

General officers—Gerald Dunlap, New Orleans, minister of education for First Church there.

Each morning of the conference will have morning meditations on the pier led by Judd Allen of the Sunday School department.

Optional conferences will be available in the afternoons. These will include training of 8.5 by 85 representatives, interpretation of the Growth Spiral, training for outreach directors and leaders, and a session on how to motivate people. Sunday School department personnel will lead these sessions.

No provision will be made for preschoolers, children, or youths. This will be an all adult conference.

For reservations, write Frank Simmons, manager, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. With reservations, include \$15 registration fee per person. For more information concerning the conference itself, contact Sunday School department, Box 530, Jackson, Miss., 39205.



SBC Home Mission Board Vice President Bob Hamblin (right) enjoys a cherry Coke with his wife, Ruth (center) and youngest daughter, Carole (left) at the T.K.E. Drug Store in downtown Tupelo, Miss., where Hamblin was pastor of Harrisburg Baptist Church for 22 years. The family is a paramount priority in Hamblin's life, and has molded many of his views of evangelism. (BP) Photo by Jim Newton.



# Mississippi Baptist Convention Board—statistics help tell it

(This is the text of a speech given by Earl Kelly to the Mississippi Baptist Convention Board during its fall meeting in Jackson. It is also being printed in the upcoming Book of Reports.)

By Earl Kelly  
Executive Secretary-Treasurer  
Mississippi Baptist Convention Board

Six and one-half years ago my 83-year-old father died. Dad had farmed all his life. His father had died when he was three years old, and dad was on his own at age 13. Because he had to work he never got further than the eighth grade in school. He was both the hardest working and the most honest man I have ever known.

Dad never understood the ministry, especially a seminary-trained full-time pastor. He belonged to a quarter-time Baptist church, and his pastor served seven other churches in addition to our church.

Every father wants to help his son, and dad was no different. When he was convinced that I fully intended to preach he gave me the age-old advice, "Pay your debts, stay out of politics, and don't flirt with women." Good advice—and I have tried to practice all three concepts!

Though the endless meetings, which seemed like much ado about nothing to him, were never understood, he was even more puzzled when I accepted the position of executive secretary-treasurer of the Mississippi Baptist Convention Board nine years ago. He observed that surely there was a quarter-time church somewhere that needed a pastor. Though there may have been a few times when I thought he was right, I am still confident that the Lord knew what he was doing when he put me in that position.

My father asked the same question his granddaughter asked recently when she said, "Dad, what do I tell my friends you do?" That's a good question. After all, what does the Mississippi Baptist Convention Board and its paid staff do?

## What does MBCB do?

We could check our facts and say something like this, "The work of the Mississippi Baptist Convention Board during the last year was:

- Training 5,219 people from 450 churches to use music for the glory of God.
- Assisting churches to provide for adequate retirement of 1,032 ministers.
- Providing training for 745 associational officers.
- Giving architectural assistance to 102 churches.
- Working with 5,000 Baptist students on 24 campuses who raised \$60,000 for the support of 65 summer student missionaries at home and in six foreign countries, and with 36 other student missionaries supported from other funds.
- Providing stewardship education that has increased per capita giving from \$96.03 in 1974 (the beginning of the "Decade of Advance") to \$206.37 in 1981, and has increased the funds from the average church channeled through the Cooperative Program from 8.38 percent in 1974 to 9.7 percent in 1981.

## Commitment increases

- Lifting the commitment to Southern Baptist Convention causes from 30.91 percent in 1974 to 34.9 percent in 1983.
- Raising the anticipated 1983 goal of \$11,340,000 set in 1974 to \$15,071,000.
- Equipping over 5,700 people for greater service to their churches at Gulfshore Baptist Assembly.
- Providing a Christian camping experience for 1,343 boys at Central Hills Baptist Retreat. (Incidentally, 56 boys made a profession of faith.)
- Responding to disasters caused by tornado and fires.
- Directing 35 volunteers to assist flood victims in California.
- Purchasing four new church sites costing \$72,000, and two double-wide chapel trailers from the State Mission Offering.
- Assisting 248 churches in staff selection and upgrading staff retirement benefits.
- Assisting seven churches without adequate financial resources in paying their pastors' salaries.
- Providing assistance to three disadvantaged churches in building or repairing their structures.
- Assisting 200 churches in budget promotion.
- Directing building fund campaigns in 18 churches which raised \$8,000,000.
- Training 3,200 Sunday School leaders in four assemblies, 42 associational leadership conferences and 15 growth seminars.
- Providing a Christian camping experience for 1,923 girls at Camp Garaywa.
- Equipping 2,652 WMU leaders from 607 churches to be better WMU workers.
- Involving over 5,000 people from 943 churches in conferences sponsored by the Church Administration-Pastoral Ministries Department.
- Training over 700 people in continued witnessing through a variety of workshops and planning sessions at the church and associational level.

- Providing staff for 19 Associational Leader Labs.
- Judging 1,954 boys and girls from 248 churches who participated in Bible drills at nine locations.
- Training 107 people in a Master-Life Workshop.
- Conducting 34 Associational Growth Conferences involving 769 people from 228 churches.
- Designing a task force to start a different type of church in areas which now have only one Southern Baptist church or no Southern Baptist church.
- Providing and cataloging 165 different titled video tapes for our Resource Center. (These are being used by 25 associations and 158 different churches.)

## Equipping center

—Joining the staff of the Sunflower Baptist Association on May 27 in a groundbreaking for the new "Baptist Equipping Center" at the state penitentiary. The center is now under construction by volunteers from across the state. The State Mission Offering is providing \$20,000 for the center's part in this ministry.

—Conducting a ham operators' clinic for 21 people. (The Mississippi Baptist Convention Board owns and operates a ham radio.)

—Sponsoring a meeting for 149 people who belong to the Medical/Dental Fellowship.

—Involving 897 mission volunteers from 42 churches in 33 home mission projects, five foreign mission projects, and six Mississippi projects. (These volunteers spent \$269,871 of their own money.)

—Traveling over 1,000,000 miles within the state to provide on-the-spot help for 1974 churches and 75 associations.

—Underwriting the circulation costs of the Baptist Record as it goes into more than 129,000 homes each week, supporting all the work that Southern Baptists are doing all over the world.

—Channeling more than \$18,000,000 to Baptist causes all over the world.

—Inspiring and instructing 1,500 people at an annual Evangelistic Bible Conference.

—Providing a worship experience for numerous language and ethnic groups each week.

—Serving as a resource center for 1,974 Baptist churches and missions.

—Creating an average of five new churches a year.

—Providing orientation to 100 new church staff members.

—Cooperating with the nine national Baptist conventions in developing strategy to reach 32.5 percent of the total population belonging to the black race.

—Printing over 3,000,000 copies of religious materials in our print shop.

—Storing enormous quantities of facts and figures in a computer for instant recall.

—Spending over 4,000 hours on telephones communicating with thousands of Baptists across the state.

—Forwarding more than \$4,000,000 from churches to designated boards.

—And that is only a tip of the iceberg. I have only mentioned the tallest peaks in an ever-enlarging mountain range. If my father were living today, I would have to say, "You know, dad, the assignment is almost as large as a quarter-time pastorate, and the salary and fringe benefits are equally as good."

Occasionally some sincere member of the Mississippi Baptist team who is committed to the Bold Mission goal of reaching every person in the world by 2000 A.D. will ask, "When will the Convention Board divide its budget 50-50 with SBC causes?" The Stewardship Commission of the Southern Baptist Convention occasionally releases percentages of participation in Southern Baptist Convention causes, and sometimes the old-line states do not appear as committed as newer conventions.

As for the percentage going to SBC in comparison to other states, the Mississippi Baptist Convention is right on target for the average of the states. To compare state percentages is as difficult as comparing apples and oranges. It is easier for the larger states to give a larger percentage. Another factor is that some states do not have colleges and other agencies in their budgets. One state convention reports 39 percent going to SBC causes. What that chart does not show, however, is that they have no institution or agency expenditures, and at the same time the Home Mission Board funds \$511,524 of the work they do

within the state. If you used the same formula as they, this would mean we would have no institution and agency expense and, therefore, those expenses could be added to what we are currently doing. The percentage under such a formula would have been 62.47 percent going to SBC causes instead of 34.4 percent.

Another instance of inequity in showing a comparison of figures is the practice of two sister states that skim off the top for so-called "administrative costs" before the divisions are made.

The Mississippi Baptist Convention Board believes that the practice of true percentage disclosure is the fair and best understood method of disclosure. This means that in the proposed 1983 budget that 34.9 percent (\$349) of every \$1,000 channeled through the Cooperative Program will be for use in the Southern Baptist Convention budget. If this formula is used for our neighboring southeastern states of comparative size, you will find that we compare favorably with or lead a number of old-line state conventions in the percentage of the budget going to SBC causes.

## Christian vocations

Those who preceded us in our Convention wisely established the Baptist colleges to give a Christian education to our future leaders. If we do not give them this education, there is nowhere else they can turn. Eleven and one-tenth percent of all the student bodies of our three colleges are church-related vocational volunteers. You might be interested to know that 32.9 percent of all the funds spent in Mississippi are spent for Christian education alone.

Since 1974 we have followed the instructions of the convention and have become the employer of all student directors (28 in all), spent \$100,000 a year in the building of new student centers, begun a video-tape ministry, and opened Central Hills Baptist Retreat and Gulfshore Baptist Assembly; yet the percentage of Cooperative Program funds spent in the state has steadily declined to 34.2 percent for 1983. On the other hand, the SBC portion has risen from 29.23 percent in 1974 to 34.9 percent in 1983. These trends make it evident that we are trying to follow an orderly process of placing the Mississippi dollar where our constituency feels God wants it. The fact that during the last nine years the Mississippi Baptist Convention has given more to all mission causes than in the entire previous 137 years of its history would seem to indicate that a large block of our constituency believes we are on the right course.

Time and space does not permit me to describe the support factor which the 34.2 percent spent in the state gives to the world-wide program, but for one thing it makes it possible for every designated mission dollar to go to the causes for which they are designated. Counting the Lottie Moon and Annie Armstrong offerings, which we promote and channel to the proper agencies, the Convention Board sent \$8,006,106 to Southern Baptist Convention causes in 1981 while spending \$4,805,365 on State Mission causes. The statistical charts don't have space nor are they designed to show those facts.

## Former Viet refugee

(Continued from page 1)

Every Saturday Phiet goes to Camas, Wash., to translate the sermon into Vietnamese and sometimes teaches Sunday School. He also works with Vietnamese youths in a CMA church.

The Mississippi summer was focused on the Vietnamese living in four public housing projects in the Biloxi area. Vandercook arranged for youth mission groups to be there all nine weeks of summer to help lead modified Backyard Bible Clubs, called, Rainbow Clubs. The ministry primarily reached Vietnamese and black children. At least one black girl accepted Christ during the day the Baptist Record was on the scene. Said Mark Spain, "Earlier, another girl made a profession of faith with kids crawling all over their backs."

After nine weeks of Rainbow Clubs, Mark hopes to begin to reach into the Vietnamese homes through the children. He wants Big A Clubs this fall and conversational English classes three nights a week along with citizenship classes.

Gulf Coast director of missions Bobby Perry says his major concern is that a local group carry on the ministry on a weekly basis. "We've got to follow up on this open door," he says.

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## capsules

### A.D. to be on TV

"A.D.," an epic multi-part miniseries dramatizing the rising conflict between the early Christians and the mighty Roman Empire, will be broadcast on NBC-TV during the 1984-85 season.

With its meticulous reconstruction of the rise and influence of early Christianity, it will be a captivating continuation of Vincenzo Labella's acclaimed "Jesus of Nazareth," said an NBC representative.

### Blacks choose

T. J. Jemison of Baton Rouge, La., is the new president of the National Baptist Convention, U.S.A., Inc. He defeated J. H. Jackson who had been president of the 6½ million member black denomination for nearly 30 years.

Jemison, reported the Associated Press, was the choice of civil rights advocate Jesse Jackson, head of PUSH in Chicago.

### HMB elects three

ATLANTA (BP)—Newly-elected staff members of the Southern Baptist Home Mission Board are Wallace W. Buckner of San Francisco, Calif., director of multiethnic ministries and Ronald J. Lawson of Kansas City, Mo., director of media production. Leonard O. Hinton Jr., HMB evangelism researcher since 1979, was named associate director of the evangelism support department.

Buckner, pastor of Grace Baptist Mission in San Francisco, will administer the programs of international ministries and ethnic studies through the language missions division.

Lawson will create and produce media products in the HMB's media department. He is a graduate of Oklahoma State University and worked as a producer/director for OSU's Educational TV Services and for KAUF-TV in Wichita Falls, Texas.

Hinton will assist with renewal evangelism and supervise US-2 and student summer missionaries appointed to evangelism.

## Church Training leaders will have workshops in associations

Thirty-five associations will conduct Church Training Leadership Workshops during September, October and November. Twenty of these are scheduled for the first two weeks in October.

This year the Mississippi Church Training department has sought to enlist all associations to schedule leadership workshops. To assist the associations, training has been provided by the Sunday School Board and the Mississippi Church Training department for associational teaching teams. In addition the state department has offered to provide one worker per association for the workshops. Twenty-five of the associations have requested this assistance.

Three associations have already conducted workshops. They are: Neshoba, Leflore, and Smith. The remaining associations and the dates of the workshops are: Sept. 20, 21—Lamar, Marshall, Mississippi; Sept. 27—Tishomingo; Sept. 27, 28—Simpson; Sept. 28—Alcorn;

Oct. 4—George/Greene; Oct. 4, 5—Choctaw, Clay, Holmes, Humphreys, Lauderdale; Northwest, Oktibbeha, Pearl River, Pontotoc, Webster, Monroe; Oct. 7—Calhoun; Oct. 11, 12—Adams/Union, Copiah, Jones, Lee, Panola, Pike; Oct. 18, 19—

Yalobusha; Oct. 25, 26—Hinds/Madison, Quitman; Nov. 1, 2—Benton/Tippah; Nov. 15, 16—Bolivar.

Combined attendance at all the workshops is expected to be 700-1,000 leaders.

Publicity for the workshops will be done within the associations involved. For further information about location, time, and faculty, contact the associational office or associational Church Training director.

## George churches sponsor Moody Adams Crusade

Evangelist Moody Adams is scheduled to speak at Lucedale during an "Operation Impact, '82 Jesus Spectacular," Sept. 19-21 at the George County High School activities building. Services will begin at 7:30 p.m.

The county wide crusade is being jointly supported by 11 George County Southern Baptist churches.

Bill Hurst, a former professional nightclub entertainer, will be playing his saxophone, the organ, and other instruments.

Lynn Mitchell is music director for the Moody Adams Crusades.



Summer missionary Phiet takes a baby from one of the young children in a housing project in Biloxi. Phiet worked with the Spains and volunteers to provide a ministry to the children there. (Tim Nicholas Photos)



Participants from First Church, Jonesboro, Ga., led one of the weeks of Rainbow Clubs in Biloxi and got a lot of loving. Getting her hair pulled is Nora Parker, one of two summer missionaries working with Phiet and the Spains. Her partner was Denise Sheffield, a student at Chipola Junior College. Nora, a Carson Newman College graduate, is beginning a two year term as a US-2 missionary in Corpus Christi. Sharon Rawson, a Picayune elementary teacher, worked this summer as a volunteer. She's a member of Gulfport's Bayou View Church. And part time volunteers included Christi Weaver, of Bay Vista Church, Biloxi, and Mark and Roger Colwell, sons of Richard Colwell, pastor of East Howard Church, plus Wayne Hardy, also of East Howard.

**IN CONCERT**  
*Amy Grant*

**Tuesday, October 5, 1982**  
**Mississippi College- A.E. Wood Coliseum**  
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# U.S. Supreme Court rules on government intervention

**By Stan Hasty**  
WASHINGTON (BP)—The growing tendency of government at all levels to interfere in church life was reflected again in the Supreme Court docket for 1981-82, as the high court was asked to unravel a number of complicated and sensitive controversies.

In its most significant such action for Baptists, Southwestern Seminary suffered a major setback when the court declined to review a lower decision requiring the 4,000-student school to file employment data with the Equal Employment Opportunity Commission (EEOC).

The action left in place a ruling by the Fifth Circuit ordering the Fort Worth, Texas, institution to furnish the federal agency with numerical data on the racial, sexual and ethnic makeup of its support staff and other "non-ministerial" employees. Southwestern was joined by the other five Southern Baptist Convention-operated theological seminaries in challenging the EEOC requirement.

Although the Baptist institution won the first round of its court battle in January, 1980, when a federal district court judge ruled the seminary was not under EEOC jurisdiction, the Fifth Circuit overturned portions of the lower decision. It held that while the seminary was entitled to the status of "church" for tax purposes and that faculty and teaching-related administrators should be exempted from the EEOC reporting requirements, data must be provided on support staff and administrators performing tasks "not traditionally ecclesiastical or religious." (81-1115, Southwestern Baptist Theological Seminary v. Equal Employment Opportunity Commission).

## Sidestepped

Several California churches and religious schools lost their high court case when a 7-2 majority sidestepped the primary question of whether state officials may demand tax information and collect unemployment compensation taxes on church school employees.

Justice Sandra Day O'Connor wrote for the majority that the federal Tax Injunction Act should have kept a federal district court in California from hearing the churches' challenge that the state action infringed on their First Amendment rights. O'Connor emphasized that the court's ruling was narrow and that the churches still have access to the California state court system. If denied relief in those courts, she said, the churches could then appeal once more in federal court. (81-31, California v. Grace Brethren Church; 81-228, U.S. v. Grace

Brethren Church; 81-455, Grace Brethren Church v. U.S.)

Also defeated was a self-employed Amish farmer from Pennsylvania who refused to pay Social Security taxes for his employees, each of whom likewise belonged to the traditionalist Old Order Amish sect. Members of the tiny group maintain that payment of Social Security taxes and receipt of such benefits conflict with a religious requirement that they provide for one another without government assistance.

But chief justice Warren E. Burger, writing for a unanimous court, held that while compulsory participation in the Social Security system interfered with the free exercise of religious rights of the Amish, "not all burdens on religion are unconstitutional." He added, "The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest." (80-767, U.S. v. Lee)

## Publicized

And in what was its most highly publicized case of the term, the high court was forced by Reagan administration indecision to hold over to its 1982-83 term the politically explosive question of whether the Internal Revenue Service may deny or revoke tax exemption to religious schools with racially discriminatory admissions policies. (81-1, Goldsboro Christian Schools, Inc. v. U.S. 81-3, Bob Jones University v. U.S.)

A sharply divided Supreme Court struck down in April a provision in Minnesota's charitable solicitations law which exempted from registration and reporting requirements only those religious organizations that received more than half their contributions from their own members.

Challenged by members of Sun Myung Moon's Unification Church, the law fell, in the words of senior justice William J. Brennan Jr., because it set up "the sort of official denominational preference that the framers of the First Amendment forbade." (80-1666, Larson v. Valente)

In a separate action two weeks later, the high court left standing lower rulings declaring that city officials may not decide which church activities are spiritual and which are secular in regulating solicitation of funds. The 7-2 action followed earlier rulings invalidating an Albuquerque, N. M. ordinance empowering city officials to forbid charitable solicitation of the public unless numerous requirements were met.

The ordinance was challenged by the Seventh-day Adventist Church,

which conducts an annual "ingathering" program that includes door-to-door solicitation. (80-1207, Rusk v. Espinosa)

In other kinds of actions affecting newer religions in the country, the high court:

—Declined to review the denial of a charter to the Unification Church's Barrytown, N.Y. seminary (81-777, Warder V. Board of Regents of University of State of New York);

—Refused to disturb a lower court ruling that a Unification Church member had the right to sue his parents and others for making an unsuccessful attempt to "deprogram" him (81-751, Mandelkorn v. Ward);

—Left standing a lower court ruling upholding the constitutionality of a 1977 FBI raid on the Washington offices of the Church of Scientology (81-1275, Founding Church of Scientology v. U.S.); and

—Agreed not to review an Illinois decision that the International Society for Krishna Consciousness (Hare Krishna) was not entitled to collect damages or attorneys' fees they sought after the Evanston, Ill. city council revoked the group's "special use" permit (80-1838, International Society for Krishna Consciousness, Inc. v. City of Evanston).

(Hasty writes for the Baptist Joint Committee.)

## New evangelism leader stresses...

(Continued from page 1)

ing him the brother of a church member had committed suicide. Hamblin spent all night with the family after breaking the news and visited them frequently afterwards. Two months later, the youth's mother, father, and brother accepted Christ.

Hamblin says all too often non-Christians don't see love, only bickering and fighting, among Baptists. He is deeply concerned about the effect of denominational squabbles on non-believers. Although he describes himself as "conservative" theologically, Hamblin eschews labels and code words (such as liberal, conservative, moderate or inerrant) which are used by some in current Baptist bickering over the Bible and are often misinterpreted.

Instead he says he has three priorities in his ministry: personal witnessing and telling others about Jesus; preaching the Gospel and the Bible as God's word; and teaching other Christians how to share the gospel effectively.

He thinks Southern Baptists have the best program available to teach Christians to share their faith and praises the new Continuous Witness Training (CWT) plan of the HMB as "the finest program ever developed" to teach Christians effective evangelism. Hamblin feels evangelism materials developed by parachurch (nondenominational) group are good, but Southern Baptist materials are "much better."

Not only has Hamblin taught church members evangelism methods, he has also led the church in establishing mission efforts and social ministries to meet human needs.

Harrisburg church, which designates 20 percent of its budget to the Cooperative Program, involved its members in mission trips to build churches and minister to human needs in Montana, West Virginia, Belize, Honduras and Dominica, both before and after Hurricane David devastated that Caribbean island in 1979.

The church is also involved in a meals on wheels program, ministries to senior adults, a Spanish Bible study, day care, and financial assistance for a black church. Although the church has an open door policy there are no black members. "We discovered black churches minister to black people more effectively than white churches in Tupelo, so we tried to help a black church do that," Hamblin said.

Hamblin believes the SBC has gone beyond the 1960s conflict between social ministries and evangelism. "I feel social ministry and evangelism are inseparable," Hamblin said. "I've never believed social ministry is evangelism, but social ministry can and should be evangelistic. Neither do I believe we should do social ministries to evangelize. We should do social ministries because we love people and want to meet their needs."

Hamblin is deeply concerned that there must be a great spiritual awakening in America and believes Southern Baptists' Bold Mission Thrust, the SBC's plan to proclaim the gospel to every person by the year 2000, may be the impetus for such an awakening spreading to other Christian groups. "I don't think any great awakening in the later part of the 20th century could be just a denominational movement. It must be a Christian movement," he says.

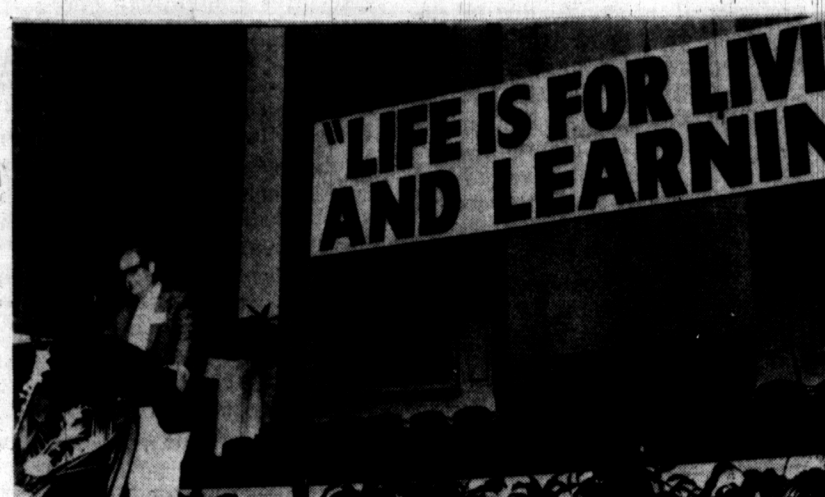
Hamblin said his two years of intense study of evangelism and church growth as a professor at New Orleans Baptist Theological Seminary convinced him Southern Baptists need to broaden their perspective and be less provincial. Southern Baptists are basically a rural people, and "we need to learn from others how to reach the cities."

(Newton is HMB news editor.)



## Senior Adult Convention

The front row at Bellevue Church, Memphis, during the Mid-South Senior Adult Convention, Sept. 6-8, was made up of the "Count on Me" Club from First Church, Natchez. Participants heard Adrian Rogers, Bellevue pastor; Horace Kerr, of the Sunday School Board (and a native Mississippian); and Bob Norman, pastor of Northway Church, Dallas.



Kermit King, director of the Mississippi Baptist Convention Board's Church Training department, and senior adult consultant, leads in a devotional period during the Mid-South Senior Adult Convention in Memphis. Mississippi was a sponsor of the first-time meeting along with Tennessee, Arkansas, Missouri, Louisiana, and Kentucky. Over 450 Mississippi Baptists attended with a total of 1,750 registered from all six states.

## Secretaries will meet soon

Area-wide secretaries conferences will take place in four Mississippi cities in late October.



Hoskins

Oxford. Each will begin at 8:30 for registration and coffee and doughnuts. Each ends at 3 p.m.

Leaders for each of these meetings will be Lucy Hoskins, consultant in the Church Administration department of the Baptist Sunday School Board in Nashville, and Leon Emery, director of the Church Administration-Pastoral Ministries department of the

Mississippi Baptist Convention Board in Jackson.

The conferences, for which there will be no charge, are designed to help church and associational secretaries in skill improvement. Participants should bring a sack lunch. Drinks and refreshments will be provided.

Topics to be covered in each meeting include personal grooming, effective relationships, church publications, personal responsibility, letter writing, and a sharing time.

## People Search goal: 325,000 prospects

**By Mose Dangerfield, consultant Sunday School Department**

Bold People Search is a nationwide effort to discover persons who need to be enrolled in Bible Study and reached for Christ and church membership. Our goal is to have prospect files in all of our churches totaling 325,000.

There is a need for prospects for all churches. The 8.5 by '85 Sunday School emphasis calls for an all out effort to discover unenrolled prospects and bring our prospect files to the place where the number of prospects equals the number enrolled in Bible Study. This is the beginning place for building a great Sunday School.

Churches and associations are presently setting up organization and making specific plans to participate in this gigantic effort, using the basic resource pieces; **Bold People Search Church Guide** available from the Baptist Book Store. The Mississippi Baptist Sunday School Department has also prepared a video cassette tape, "How to Conduct a People Search."

This is available on loan for churches or associations to use in training People Search committees and workers. This can be secured by writing the Mississippi Baptist Video Tape Service in the Baptist Building.

We are listing below those churches, which have indicated they will be involved in a People Search in 1982. Church Association, Chairman: Auburn, Lee, James Filgo. Bethel, Chickasaw, Joe Lee Doss. Blythe Creek, Choctaw, Dan Wright. Broadmoor, Hinds-Madison, Bob McKee. Carey Chapel, Marshall, Ken Bradley. Carriage Hills, Northwest, David Lee Merritt. Clear Creek, Lafayette, Randall Foxworth & Sam Waller. Colonial Hills, Northwest, B. Ray Bryant.

Concord, Yazoo, Rick Spencer. East McComb, Pike, Jerry Smith. Fairfield, Jones, Joe Rabun. Fairview, Sunflower, George Gelber. First, Aberdeen, Monroe, Mary Banks.

First, Mize, Smith, George McNeese. First, Olive Branch, Northwest, Joe Estes.

First, Summit, Pike, Don Heath. First, Starkville, Oktibbeha, Jim Yonge.

First, Runkelstown, Perry, Richard White.

First, Richland, Rankin, Dale Sauls. First, Union, Newton, Terrell Suggs.

Franklin Creek, Jackson, Howard Hults.

Freeny, Leake, Paul Freeny. Immanuel, Northwest, Vance Marberry.

Madden, Leake, Roy McKay. Mt. Nebo, Newton, Charles Davis.

Mt. Zion, Northwest, Austin Moore, Jr. GULF COAST ASSOCIATION, Jimmy Lawrence.

HINDS-MADISON ASSOCIATION, Earl Craig.

Oak Forest, Hinds-Madison, John McCarty.

Ora, Covington, John Lewis. Parkway, Hinds-Madison, James Webster.

Poplar Springs Drive, Lauderdale, M. J. Harden.

Prentiss, Jeff-Davis, Henry Lipsey. Robinson Street, Hinds-Madison, W. L. Mantooth.

Southside, Hinds-Madison, Don Bozeman.

Trinity, Bolivar, Ray Travis. Trinity, Clay, James McNutt.

Union, Alcorn, W. E. Mason. Walnut, Tippah-Benton, Joseph Kelly.

West Union, Pearl River, William Stephens.

Woolmarket, Gulf Coast, Russell Naron.

Woodville Heights, Hinds-Madison, J. Carroll Farmer.

## Mississippi Baptist Activities

- Sept. 20 Area Brotherhood Leadership Training, 7-9 p.m. Calvary BC, Tupelo/Calvary BC, Starkville/FBC, Coldwater/N. Greenwood BC, Greenwood (BRO)
- Sept. 21 Area Brotherhood Leadership Training; 7-9 p.m.; FBC, Brandon/Collins BC, Collins/Forest BC, Forest/FBC, Biloxi/Macedonia BC, Brookhaven (BRO)
- Sept. 24-25 Mother/Daughter Weekend; Camp Garaywa, Clinton; 4 p.m., 24th—1 p.m., 25th (WMU)

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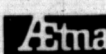
<sup>1</sup> The Church Insurance Program is underwritten by the Automobile Insurance Company of Hartford, Connecticut, one of the Aetna Life & Casualty Companies

<sup>2</sup> Not affiliated with a State Convention or the Southern Baptist Convention.

Return to: Southern Baptist Insurance Trust, Suite 500, 8333 Douglas Avenue, Dallas, Texas 75225

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## Editorials . . .

## A Southern Baptist statesman

The retirement at the first of this month by Brooks Wester, pastor of First Church, Hattiesburg, brings back many memories—memories going back 23 years.

Brooks has been on hand on some of the most important and pleasant situations in my life.

I suppose one must admit that time has a way of moving on, and the years will add up to what finally has to be recognized as old age. Perhaps 58 is still to be considered as middle aged. I hope so.

At any rate, last March I moved into the 31st year since I first went to work for the Baptist Standard in Texas as editorial associate. After four years I left that post and went to work for the Dallas Times Herald and later in public relations for an insurance company. It was closely akin to being a fish out of water, however, and I was happy for the opportunity to return to the Baptist Standard when it occurred.

That's where Brooks Wester came into the picture.

Walker Knight, now senior editor of Home Mission Board magazine, was associate editor of the Baptist Standard. We had been in journalism classes together at Baylor and had lived next door to each other there, and he had engineered my first contact with the Baptist Standard. In 1959 Walker left the Baptist Standard to take the Home Mission Board job; and E. S. James, then editor of the Baptist Stan-

dard, recommended me to the Baptist Standard's board of directors to take Walker's place. Brooks Wester was on that board and helped to provide the vote that brought me back into Southern Baptist journalism. Another name familiar to Mississippi Baptists on that board of directors is that of Allen O. Webb, now director of missions in Jackson County Association.

These two men helped to open a door that has meant more to me than there is ability to tell.

Other familiar names on that board belonged to James Leavell, who is a professor at Houston Baptist University and a relation of the Leavells of New Orleans Seminary and First Church, Gulfport; Levi Price, who was president of the Southern Baptist General Convention of California when I was editor there and proved to be a friend indeed; W. E. Thorn, who has spoken at several Mississippi Baptist functions in the past few years; and Perry F. Webb, Webb's son, Perry Webb Jr., is now pastor of First Church, Baton Rouge, and also was in Baylor when I was.

But back to Wester. I have not travelled a great deal, but perhaps the most meaningful trip of my life was the one to South America—to Paraguay, Uruguay, and Argentina—in 1981. Friendships were formed then that will last for the rest of my life. Brooks Wester was on that trip and helped to make it a very enjoyable one.

When he left Texas to come to Mississippi, Brooks had been pastor of Park Place Church in Houston. His successor there was Presnell Wood, now the editor of the Baptist Standard.

Through these years in Mississippi Brooks Wester left his mark, and he left a lot of friends. Since my arrival here he served as president of the Convention Board and as president of the convention. I don't know all of the positions he filled that were related to the Southern Baptist Convention, but I do know he was chairman of the SBC Executive Committee; and he also was chairman of the search committee for the Executive Committee that presented the name of the present executive secretary-treasurer, Harold C. Bennett.

Other positions that Brooks Wester has held include being a member of the Executive Board of the Baptist General Convention of Texas, member of the trustees of Baylor University, chairman of the board of the Radio and Television Commission of the Southern Baptist Convention, and vice-president of the Baptist General Convention of Texas.

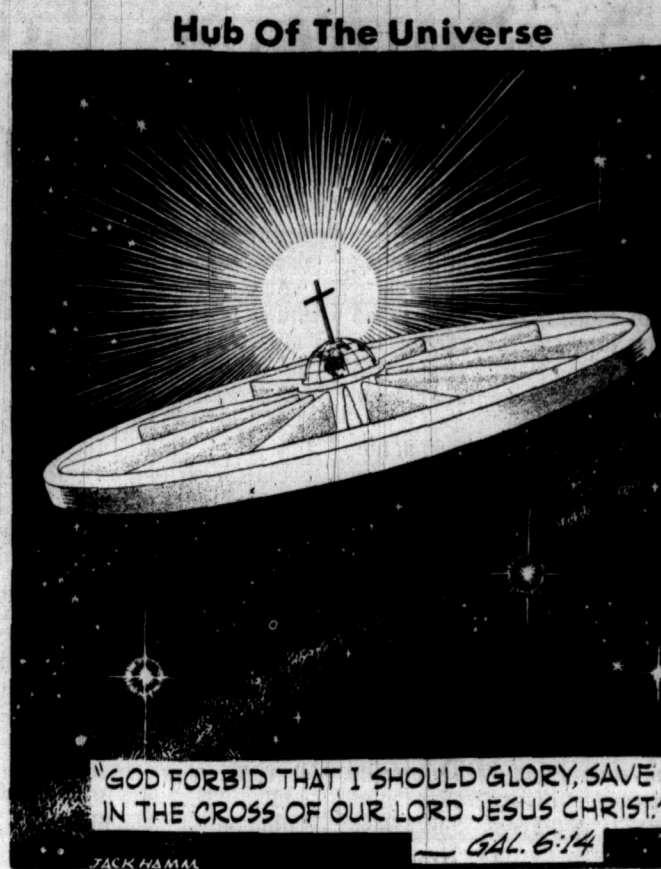
Brooks is a quiet man. He was always even-tempered when he was dealing with knotty questions as presiding officer of important bodies. His wisdom had a way of coming to the top, however, and he is highly respected and admired because of his attitude and ability.

He stood at a crossroads of my life and was instrumental in helping me find the right direction to go. He surely will be missed in Mississippi.

As he has gone back to Texas to make his retirement home, we wish him a very pleasant experience in this change of pace. The Lord will continue to bless his efforts there as he has wherever he has been. He is a Southern Baptist statesman.

The strange thing about it all is that the memories don't stop with the departure of Wester. His successor at Hattiesburg is Peter McLeod. Back in the Sixties sometime, so long ago I have forgotten just when, he was associate pastor of a church in Atlanta, I believe Second Ponce DeLeon. At the time I was serving as interim music director of First Church, Kaufman, Texas; and the pastor, Morris Wall, was a friend of McLeod's. He was not nearly as well known then as now, but he was beginning to make his mark as a pulpiteer. During my sojourn at Kaufman, Wall had McLeod in to preach; and we got acquainted as fellow Scots, though he is a real Scot, being a native. I have watched his career since that time, and for some years he was pastor of First Church, Waco, which is sort of my family seat. Morris Wall was associate pastor there with him. Wall has now gone to Alaska as a missionary, and McLeod has come to Hattiesburg.

We welcome Peter McLeod to Mississippi.



## Faces And Places

By Anne Washburn McWilliams

## "Sunflower Christians"

The pastor's comments in the bulletin of Highland Church, Meridian, intrigued me. Jackie Hamilton had written, "Lord, make me a sunflower Christian." The sunflower turns its face toward the sun all day long. In the morning it faces the east to await the arrival of the sun. As the sun moves across the sky the sunflower traces it with its instinctive response. As the sun sets and night comes it follows the sun as far as possible. He goes on to say that it is important for the Christian to keep his eyes on Jesus, the Light of the World, in order to grow in spiritual discernment and to know what life's priorities should be.

Lately I had news about three persons I've met this year—whose lives, from all I could find out, have shown them to be "sunflower Christians."

Wednesday, Sept. 1, I got a phone call from Ruth Ellis' granddaughter, saying, "Grandmother died last night. She was 89." Suddenly I remembered the night I spent with Mrs. Ellis in Mathison last spring, before writing about her gift for teaching. Her interest in missions was so apparent to me that I was not surprised to learn in a letter from Eleanor Hester that Mrs. Ellis had planned her funeral service in detail before her death and that she had asked that offerings be given to missions—any Southern Baptist missions—in lieu of flowers. "Her funeral was a celebration of farewell," Eleanor wrote, "to one who had lived and died well. The one song, a special, was her favorite hymn, 'Blessed Assurance.'" (See newsnote under "Names...")

And some exciting news. A wedding announcement captured my attention: Cynthia Renee Kendrick will marry Ronald Oliver Presley at 2 p.m. Oct. 2, at Lakeshore Baptist Church, 4207 Rainey Road.

Jackson. When I interviewed Cindy earlier this year I thought, "She is one of the happiest, most radiant young Christians I've met in a long time." Named Goodwill Worker of the Year, 1982, she has scored a triumph over cerebral palsy. A graduate of Byram High School, she attended Draughon's Business College and is now receptionist clerk-typist for Goodwill Industries at Palmyra Street in Jackson. The bridegroom-to-be is a graduate of Louisville High School, Clarke College, and Mississippi State University, and is employed by Norman Shirt Makers of Jackson. (Best wishes to you and Ron, Cindy!)

Last Christmas in Israel I met another "sunflower Christian"—Ruth Van Martin, who has been doing volunteer mission work among Arab families in Bethlehem and Jerusalem for several years. Last week Mary Cannon (who works with the Home Mission Board) wrote me that Ruth is home now in Atlanta for "a much needed rest." "She said she got back to the uneven streets of Israel too soon after knee surgery last year, and her knees had about given out. . . . Recently she had three weeks of Vacation Bible School (in Bethlehem) with no trained workers to help. They had 65 conversions, and people are being saved in regular services (at the Baptist church in Bethlehem) and through personal witnessing, too."

I remember how the Arab children lovingly clustered about Ruth and I remember the joy that shone in her face as she told me about various ones who had dared, in a place where such a public decision is far from easy, to "turn their eyes upon Jesus," and profess their faith in him. For her unselfish service, I think she will have a lot more stars in her crown than a sunflower has petals.

## Letters To The Editor

Letters to the editor must be limited to 300 words, and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

## Thanks for scholarship

Editor: I want to take this means of thanking Mississippi Baptists for the scholarship provided for me at Southern Seminary through the Mississippi Baptist Foundation. This financial aid has provided me some extra time to find employment to help me while I attend the seminary.

Jerry Gentry  
Box 726 SBT  
Louisville, KY 40280

## Mississippian in Utah

Editor: My name is Nathan Simmons, a Southern Baptist minister serving the Lord in Utah. I'm formerly from Mississippi and I receive your paper regularly. I want you to know that it blesses my heart to hear about Mississippi news. I just want every Baptist in Mississippi to know that we need your support. Please pray for us.

God bless you.  
Rev. Nathan Simmons  
P. O. Box 326  
Richfield, Utah 84701

## The awesome responsibility of firing a pastor

A New Testament church should never call a man to serve as Pastor until the people have earnestly prayed and feel that they are following God's will. This conviction should be followed by a real commitment to support his leadership as long as he stays with the Bible and keeps his personal life clean.

On the other hand, a church should pray even more earnestly before considering dismissing the pastor who was called under God's leadership. Several questions should be answered:

1. Is God leading in this action?
2. Will this be best for the church?
3. Will this action point people to our Lord?
4. Will I feel guilty about my participation in this action?

Many times God's leadership is claimed for actions which are contrary to Divine directions.

Those who participate in action that is contrary to God's will are responsible:

1. For scars on Christian lives that will take a lifetime to heal.
2. For scores of lost people who will stumble into hell as a result of a Christian church acting in a non-Christian manner.
3. For the frustration of young people who are seeking to find answers to life.
4. For the depreciating influence of the church and her witness.

The tremendous epidemic of "Firing Pastors" would be reduced in outstanding proportions if the people who seek to fire the pastor would be just as active in seeking to win the lost and to promote the Kingdom of God on earth.

Allen O. Webb  
Executive Director  
of Missions  
Jackson County  
Baptist Association

## The Home of Grace

Editor: The Home of Grace, located in Vance, Miss., on the gulf coast, founded by Bill Barton, has been a lighthouse for thousands who have found Christ in the storms of their lives. From a small trailer pushed back into the woods on a cold January day, it has grown into a complex of modern facilities to house men who have alcohol and drug related problems. The men going through the program, being experts in their own field, have constructed these brick buildings with their own hands. This expense includes a dormitory which is self-contained, a large dining hall, a detox building, and beautiful chapel, all centered in the sanctuary of tall pine trees.

But the most important thing is that souls are being saved and ones who have strayed away from the Lord have re-dedicated their lives to Christ. Families have been reunited, lives have been changed, and Satan has been defeated through Jesus.

We now have an alcohol/drug witness team at the Home of Grace which goes out to different churches and organizations. It is made up of men who have gone through the eight-week program and have found help in their problem. We tell of our past experiences of being hooked on drugs or booze (which none of us are proud of) but then we testify how God, through Jesus Christ, has intervened in our lives, making us whole again by his love. If you truly want your church to receive a great blessing this year feel free to either call or write us at this address: Bill Barton, Rt. 4 Box 204 AB, Ocean Springs, Miss., 39564. Phone: 601-826-4128.

Joe Buza  
Vice-Pres. Alumni Association  
of the Home of Grace

## Laymen to Pittsburgh

Editor: Thank you for carrying the excellent "Guest Opinion" by A. L. (Andy) Rainey of Gulfport in your August 5 issue of The Baptist Record.

Entitled "It's time for laymen to speak up!" the author has enunciated the harm being done our denomination as factions seek to control the Southern Baptist Convention by means of electing their respective people to strategic committees and boards.

Even as many of us know that, quite irrespective of who "controls" the

convention, we shall continue to be Baptists, secure in our cherished privilege of interpreting the scriptures, prayerfully, as our education and consciences dictate. Our sons and daughters are not always so tolerant of narrow and simplistic views. They simply leave, too often, in disgust.

Mr. Rainey suggests that laypersons now plan to attend the 1983 Convention in Pittsburgh next June and that plans be made to charter buses, planes, etc. I applaud that idea and likewise ditto the opinions of the author that "God's Holy Word is infallible and inerrant but that human scribes, prophets, evangelists, preachers, teachers, etc., have read and translated His message differently — ???"

The latter is too obvious to merit debate; and when one faction seeks to impose its views upon another, then perhaps it is the imposer who is no true Baptist. Indeed! Let's do "make some plans—to go to Pittsburgh."

Elgie W. Chatham  
(Mrs. H. E. Chatham)  
1718 Pineview Circle  
Meridian, MS 39301

## Thanks from Nevada

Editor: Just a note of thanks to your paper for running a story recently about our work here in Nevada. I have the privilege of serving as pastor of the McDermitt Baptist Mission in McDermitt, Nevada. This is a small town on the Nevada-Oregon border (pop. c. 1,200).

The town is Basque and mostly Roman Catholic. We also try to minister to the Paiute-Shoshone Indian Reservation nearby. We also have the challenge of reaching the ranches in an area of approximately 3,000 square miles.

We have received several responses from your recent article and appreciate the support of the people in your convention. I had the privilege of growing up in First Baptist Church, Jackson; and my wife grew up in the Oakdale community in Brandon.

Thank you for your support in prayer as we strive to reach this unchurched area for our Lord.

James Minnis, Pastor  
McDermitt Baptist Mission  
Box 421  
McDermitt, Nevada 89421

## Don't drop labels

Editor: I must respond to the letter from T. B. Maston. Under no circumstances should we drop the use of words or labels unless they are untrue. I am theologically conservative and in every other area also. I am not "ultra conservative," but I am far from being a moderate. The truth of the matter is that the moderates want to straddle the fence, and when the ax falls they can jump on whatever bandwagon they want. I know where I stand. I stand for prayer; anywhere. I opposed abortion, E.R.A., and liberal theology.

My people know where I stand because I tell them. I would strongly recommend that the people in the pews find out where their pastor stands on key issues. How did they vote in the convention this year? My guess is that most of the "moderates" do not disclose their voting in convention on the "school prayer" amendment or the abortion issue. Moderates maintain that they are in the majority in our denomination. I maintain that we, the conservatives are, and always have been.

Your response to the letter from

James C. Hefley on the Baptist Press was interesting also; no doubt where you stand.

Many Southern Baptist churches are now looking for their pastors in schools outside of the denomination, and I can see why. Mid-America Seminary and Dr. Criswell's school are turning out men of the Book. People still want that. People still seek the conservative leadership of days gone by.

Space will not allow me to respond to W. Levon Moore's letter. But, I will say this: historically, Baptists believed in separation of church and state but not church and God. To think that any Baptist would oppose prayer at any time, in any place, by anyone is a sad testimonial and the most serious indictment ever brought against us.

Michael O'Brien  
Lexington

A friend enters when all others walk out. Thought: Jesus is a friend who will never forsake you.—Walt Suran

The survival of the fittest is the ageless law of nature, but the fittest are rarely the strong. The fittest are those endowed with the qualifications for adaptation, the ability to accept the inevitable and conform to the unavoidable, to harmonize with existing or changing conditions.—Dane E. Smalley.

**West Jackson Baptist Church, Jackson:** Sept. 19-22; Robert M. Hanvey, pastor, First, Hazlehurst, evangelist; John Hanbery, music director; 11 a.m. and 7 p.m. on Sunday; Mon., Tues., and Wed. at 12:10 and 7:30 p.m.; Malcolm Massey, pastor.

**First, Lauderdale:** Sept. 19-24; services at 7:30 p.m.; Steve Pouncey, pastor of Corner Stone Baptist Church, Laurel, evangelist; Tom Harrison, music director, First, Lauderdale, singer; Carless Evans, interim pastor.

**Providence (Lebanon):** Sept. 19-23; Kirk Lawton, Ocean View Church, Myrtle Beach, S. C.; Bob Magee, music missionary, Columbia, directing music; Larry Gafford, pastor.

**Calvary, Pascagoula:** Sept. 19-23; Sunday at 11 a.m.; nightly at 7; T. J. Delaughter, evangelist; H. Roy Lang, music evangelist; George D. Berger, pastor.

**Carmel Church, Monticello:** Sept. 12-17; at 10 a.m. and 7:30 p.m.; Leon Dunn, pastor, Hopewell Church, Meridian, and Dennis Dunn, pastor, Union Hall Church, Brookhaven, leading (they will alternate in preaching and leading the singing); dinner on the ground Sept. 12; Robert L. Dunn, pastor.

**Parkway Church, Houston:** Sept. 19-24; Lowell Johnson, pastor, Vardaman Baptist Church, Vardaman, evangelist; Louis Ed Harrington, music and youth director, First Baptist, Savannah, Tenn., singer; Sunday at 10:55 a.m. and 7 p.m.; week days, 7:30 p.m.; Mrs. Sandra Hardin, pianist; Mrs. Shirley Thomas, organist; James H. Cannon, pastor.

**Cliff Temple, Natchez:** Sept. 19-24; Odus Jackson, Liberty, evangelist; Ronnie Cottingham, Lucedale, leading the music; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 10:30 a.m. and 7:15 p.m.; W. G. Dowdy, pastor.

**Second Baptist Church, Kosciusko:** Sept. 19-26; weekday services at 10:30 a.m. and at 7 p.m.; Carl Wright, director of missions, Marquand, Mo., evangelist; Don Womble, pastor, Unity Church, Kosciusko, song leader; Carlis Braswell, pastor.

**Old Oak Grove (Union County):** Sept. 13-17; 7:30 nightly; Larry Taylor, Macedonia, evangelist; Eddie Thompson, music director, Hillcrest, music evangelist; Tommy Peters, pastor.

**Parkway Church, Kosciusko:** Sept. 16-19; nightly at 7; mornings on Friday and Sat. at 10:30 a.m. and Sunday at 11 a.m.; Ed F. Vallowe, full-time evangelist and specialist in biblical prophecy, preaching; Kenna Byrd, pastor.

**Johnson Creek Church, State Line:** Sept. 19-24; Dennis Coates, Buckatunna Baptist Church, Buckatunna, evangelist; dinner on the grounds Sunday at 12; services each night at 7:30; L. W. Haselmaier, Picayune, pastor.

**Maybank Baptist Mission** (sponsored by Rawls Springs Baptist Church), Hattiesburg: Sept. 19-24; Jimmy King, Wilmer, Ala., evangelist; Mike Wallace, director of music, V. C. Windham, pastor; Sunday at 9:50 a.m. with lunch served in fellowship hall after the service; Sunday afternoon service at 12:30 and a Con-Va-Rest service at 2 p.m.; Mon.-Fri. at 7:30 p.m.

**Calvary, Macon:** Sept. 19-22; Larry Corder, pastor; Glenn Sheppard, Atlanta, Ga., special assistant in spiritual awakening, evangelism section, Home Mission Board, evangelist; Larry and Quinette Scott, music evangelists; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 10:30 a.m. and 7 p.m.

**Piave Church:** Sept. 19-24; W. J. Henderson of D'Lo, evangelist; Troy A. Sumrall, pastor; Sunday at 11 a.m., with a noon meal at the church and an afternoon of gospel singing and fellowship; no Sunday evening service; during week at 7:30 p.m.

**Meadow Grove Church, Brandon:** Sept. 19-22; Wilson Winstead, pastor, Briar Hill, Florence, evangelist; Wendell Higgins, minister of music at Rehobeth Church, Pelahatchie, music leader; 11 a.m. and 7 p.m. on Sunday; 7:30 p.m. during week; covered dish luncheon on Sunday in the recently completed fellowship hall.

## Staff Changes

John Yates has resigned as minister of music at First Baptist Church, Boyle. He was graduated from Delta State University this summer.

Charles Belt has accepted the call to become pastor of Forest Baptist Church, effective Sept. 16. He goes there from the pastorate of First Baptist Church, Hollandale. Belt was born in Waco, Tex. He was graduated from Louisiana College and Southwestern Seminary.

Bobby Irvin has accepted the pastorate of Centerville Baptist Church, Carroll County. He was ordained to the ministry recently by the Victory Baptist Church, Batesville. Centerville is now employing a full-time pastor, rather than half-time.

Anton C. Uth has been called as pastor of DeLay Baptist Church near Oxford in Lafayette County. Uth has been active in the ministry since 1958, serving pastorates in Arkansas and Texas. He attended Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Seminary, Fort Worth, Tex.

Darrell Trickett of Meridian is the new minister of music and activities at First Baptist Church, Collinsville.

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# Marylu Moore: first and only

By Martha Skelton and Helen Ruchti

A local newspaper calls her "the first woman priest in Puglia" (a region in southern Italy).

Southern Baptist missionary Marylu Moore's ministry in Italy often involves words such as *first* and *woman*.

And when you are a woman whose accomplishments are firsts, you also have to deal with the *only* syndrome.

With the recent retirement of Virginia Wingo, Moore is the only single woman in her mission.

She is the only woman to serve as president of her mission. She is the only missionary ever to serve as president of the Italian Baptist WMU. And she is the only woman with the Italian Baptist Union designation of pastor.

Moore's experiences stem from an unfolding sense of God's presence and challenge in her life. After accepting Christ at an early age, as a child of veteran missionaries to Italy, Dewey and Alice Moore, (at Blue Mountain College, Blue Mountain, Miss.) she decided as a college student to give herself to full-time service.

She was going through a rebellious stage, she remembers, while working on the staff at Ridgecrest (N. C.) Baptist Conference Center.

"You could say I was rebelling (against) the idea of mission calling," she recalls. "I have small, little ways of showing rebellion." I was invited to come to the missions volunteers meeting as an MK (missionary kid), and I wouldn't go. It was part of trying to see if it was myself who was feeling the call or just pressure from other people.

"But there at Ridgecrest I came to a decision that the Lord was calling me to full-time service."

In her 19 years on the field, Moore has taught, administered a children's home and worked in local churches in southern Italy, in Gravina and Altamura. She has worked with Bruno Colombu, Italian pastor, who requested her appointment through the Italian Baptist Union. Colombu was scheduled for transfer by the union in June.

Moore and Colombu alternate preaching in the two congregations each Sunday. Moore lives in Gravina, a town of 38,000 people, and leads weekly activities there, as does Colombu in Altamura.

"They (church members in Gravina) were wanting someone of their own, and so it didn't make any difference to them whether I was male or female. They wanted their pastor," Moore explains. The church has more than 90 members.

Italian churches are small, and many cannot support a pastor. "There are too few pastors for the churches," she says.

Her work in Rome at the G. B. Taylor Orphanage ended with the appointment of an Italian to head the work. As that door closed, the door to work in the south opened for Moore.

"Through the need here I felt the Lord calling me to do this," she says. "To me, it was filling a need as a missionary." Her responsibilities cover the gamut of church work—organizing Sunday School, youth work, counseling, conducting the children's choir, leading in worship. Moore and the members of Gravina have added a 5 p.m. service on Sunday to the regular Sunday morning hour.

"Farmers who go out to their lands in the morning can't come to the morning service, so we decided to experiment," she explains.

Between hospital visits, youth meetings, weekly women's group gatherings, Italian Baptist WMU engage-

ments and preparations for Sunday, Moore is kept busy.

"I have felt completely accepted for myself, for what I can offer, for the training I have," she says.

Southern Italy is agrarian and traditional, yet Moore as a single woman and pastor is functioning effectively.

"They see I am satisfied as I am," she says of church members. "They don't understand it. Some of the older people in the church still come by to keep me company. In the south, a girl stays home until she finds a husband. So to have someone go out on her own for years and like it is a bit unusual."

Moore herself is dealing with the question of God's leading in regard to her pastoral ministry.

She does not shy away from the title pastor, noting that it is the only leadership position in most Italian Baptist churches. "Either you are a pastor, or you are nothing," she points out. "This is something that some of the union officials are trying to work out—to have what they call ministers who are on the same level as pastors but in their own special areas."

Nor does she find it difficult to function unordained. Italian Baptist pastors, to distinguish themselves from the Roman Catholic view of ordination as a means of grace, are not usually officially ordained. Churches such as Gravina and Altamura hold installation services for their new pastors.

Both Colombu and Moore perform funerals; weddings in Italy are most often civil, with couples asking their church only for a blessing for a marriage which has already taken place.



Mrs. Anne Adams, organist (l to r), Jim Hawkins of Werlein's staff, Lynn Slayton, chairman of the organ search committee, and Bob Waldrop, minister of music at Fairview, are shown just after installation of the church's new Allen organ, the largest non-pipe organ in the state.

## Fairview will dedicate "largest non-pipe organ"

The largest non-pipe organ in Mississippi will be dedicated during a special service at 3 p.m., Sept. 19, in Columbus. Billy R. Trotter, assistant professor of music at Mississippi College, will deliver the dedicatory recital.

Fairview Baptist Church of Columbus will host the event in the new church sanctuary, which was occupied by the church in June of this year. The new sanctuary almost doubles the seating capacity of the former sanctuary where overflow crowds had necessitated two morning worship services each week.

The new organ, an Allen 1105, con-

Through the almost two years since she moved to Gravina, Moore has faced a further exploration of her calling.

"I had felt it was a temporary call and was more or less a call to be a substitute for the pastor. I had worked along that line," she says.

For two years she gave the Lord what she calls a "conditional yes." She adds, "When I began feeling this, there was really no peace until I finally said, 'Lord, if you want me, if you are calling me to be a pastor, I'm willing to do it indefinitely.'"

In this commitment she will continue to serve. As Italian Baptist pastors are moved into areas such as Gravina and Altamura, missionaries in Italy will be moved to other assignments. "As they have manpower to take over the work, I think our job is to work hand in hand with them in the places where they put us," she explains.

She will continue to serve in Gravina while another pastor is found for Altamura. The two churches have considered each calling a specific pastor; the future will be worked out in the months ahead.

"I'll fit into whatever they decide to do," says Moore.

"The first woman priest in Puglia" is striving to fit her service to both the sense of God's call within her and the needs around her.

As she explained to the Italian journalist, "For us, all believers are priests."

(Note: This story is drawn from interviews with Marylu Moore conducted by Helen Ruchti, missionary to Italy. It is reprinted from The Commission, and used by permission.)



Marylu Moore (r) enjoys a moment with family members of Anna Colonna (c). Anna is a strong member of the Gravina church and encourages family members to attend.

## 'Peacemakers' meet, speak to world needs

LOUISVILLE, Ky. (BP)—A United States congressman offered President Reagan a "little idea" on peacemaking as more than 300 persons from 20 states attended a National Peace Convocation.

U. S. Rep. Jim Wright (D. Texas), majority leader of the U. S. House of Representatives, was one of a number of speakers at a "Strategies for Peacemaking" conference sponsored by Deer Park Baptist Church of Louisville (Aug. 5-7).

Wright, of Fort Worth, suggested both the United States and Soviet Union reduce arms spending by 10 percent a year for five years, using the money to establish a fund "to benefit the needy of the world."

The congressman said such reduc-

tion would provide \$200 billion a year, after five years, which could be used to equip hospitals in every town of more than 10,000 population in the world, build 250,000 schools, millions of miles of roads, or "build 10 million modern homes to replace the world's infested slums."

Wright, speaking on the 37th anniversary of the dropping of the first atomic bomb on Hiroshima, noted the United States "celebrated" that anniversary a day early by exploding an underground nuclear device at Yucca Flats, Nev., which was seven times more powerful than that first bomb.

The purpose of the convocation was to "raise the consciousness of people concerning the issue of peace," said C. Carman Sharp, pastor of Deer Park.

## Names In The News...

Bill Hurt was licensed to the gospel ministry Aug. 22 by Immanuel Baptist Church, Cleveland, where his father, James Hurt, is pastor. He served as youth director at Oak Park Baptist Church, New Orleans, this summer, and is a senior at Mississippi College. He preached during both services at Immanuel on the 22nd.

Mrs. Ruth Hester Ellis, 89, of Mathiston, widow of Noah S. Ellis, died Aug. 31 at Tom Bailey Memorial Hospital in Maben. Funeral services were held Sept. 2 at the Mathiston Baptist Church where she was a member. Burial was in Blythe Creek Cemetery. Mrs. Ellis had been a teacher in Sunday School at the Blythe Creek Baptist Church and later at the Mathiston Baptist Church for 70 years. Survivors include four daughters, Mrs. Jesse H. Oswald of Mathiston, Mrs. Gilbert Dickens of Thomastown, Mrs. Kenneth Yorke of Greenwich, Conn., and Mrs. Frank Hays of Tucker, Ga.; a son, Noah Stanley Ellis, and a sister, Mrs. H. M. Brooks, both of Mathiston, and a brother, T. A. Hester of Shelby.

## Church vocation banquets set

A series of Church-Related Vocations Banquets for students attending Mississippi's Baptist colleges will begin Sept. 30. These banquets are held each year for students planning to enter the ministry.

Each banquet will begin at 7 p.m. and is complimentary to the students.

On Sept. 30 the first banquet will be held at Clarke College at Newton, and on Oct. 1, Blue Mountain College will host its banquet.

The master of ceremonies will be Charles Melton at Clarke and James L. Travis at Blue Mountain.

William Carey College in Hattiesburg and Mississippi College in Clinton will host their banquets on Oct. 4 and 5 respectively.

The master of ceremonies will be Frank M. Dawkins at Carey and James Reed at Mississippi College.

At each of the events Earl Kelly will speak on Mississippi Baptist Convention Interpretation. Kelly is executive secretary of the Mississippi Baptist Convention Board.

## Pastor's wife dies

Faye W. Farmer, 46, died July 15 at the Magnolia Hospital, Corinth. Funeral services were held at the McPeters Funeral Home chapel, with Jerry Oswald officiating. Burial was in the Union Cemetery.

Mrs. Farmer was the wife of Charles R. Farmer of Corinth, now pastor of the Jacinto Baptist Church, Alcorn County.

She was graduated from high school at Kossuth, earned a B.S. degree from Union University, Jackson, Tenn., and attended Golden Gate Baptist Seminary and New Orleans Baptist Seminary.

She was a social worker for the Alcorn County Welfare department for several years, and was a member of the East Corinth Baptist Church.

Survivors include her husband; her mother, Mrs. Mary B. Wilbanks of Corinth; two sisters, Mrs. Roy R. Marshall of Mathiston and Mrs. Howard Clements of Corinth; and one brother, Aulton Wilbanks of Corinth.

Respectable men and women content with the good and easy living are missing some of the most important things in life. Unless you give yourself to some great cause you haven't even begun to live.—William P. Merrill.

## Homecomings

Goodyear Church, Picayune: homecoming Sept. 19; William Clawson, former pastor, to deliver the message at 11 a.m. service; services at 2 p.m. following a covered dish meal; Darryl Wood, pastor.

Providence (Yazoo): Sept. 26; C. Joe Olander, of Meridian, former pastor at Providence, guest speaker; dinner on the grounds; Sunday School at 10 a.m.; worship service at 11 a.m.; special music and testimonies at 1:30 p.m. Robert I. Martin, pastor.

Parkway Church, Pascagoula: homecoming Sept. 26; Walton Douglas, preaching in the 11 a.m. service; dinner served at noon; 2 p.m. service, in which a history of the church will be presented and former pastors of Eastside, McArthur Street, and/or Parkway Church will be given a time on program; no night service; Kenna Byrd, pastor.

Providence (Lebanon): Oct. 3; homecoming, beginning at 11 a.m.; Dan Thompson, pastor, Ackerman Baptist Church, Ackerman, guest speaker; dinner on the ground; Larry Gafford, pastor.

## 50th anniversary

Center Terrace Baptist Church, Canton, will observe its 50th anniversary on Sunday, Sept. 19. The special guest preacher will be Solie Smith, former pastor there. Music will be provided by Cecil Harper and Bill Fancher.

First Baptist Church, Yazoo City, added a new dimension to its homecoming day by paying tribute to one who has made significant contributions to the life and ministry of the church. It was announced that such a recognition is to become an annual event.

The first award went to Lacey Hodges, 83, member of First Baptist since 1939 and deacon there since 1947. James Yates, pastor, presented to him a certificate of appreciation.

He has served as president of the Brotherhood and has taught the Men's Bible Class in Sunday School for 43 years.

Susan Craig and Monica Powell have arrived in Korea to begin their two-year assignment as Baptist journeymen. Susan, from Illinois (was graduated from Cumberland College, Ky.) and will teach 1st and 2nd grades; Monica is from Mississippi (was

graduated from Mississippi College) and will teach 3rd and 4th grades.



NEIL DAVIS, left, and BEN GRIFFIN, right, were licensed to the gospel ministry at First Baptist Church Baldwin on July 18.



FIRST BAPTIST CHURCH, TUPELO, recently held a reception honoring Shirley Dillard, music director. Mrs. Dillard, with her husband, Steve, a pharmacist, is moving to West Virginia, where he is entering medical school. Pictured with the Dillards are their sons Britt and Dustin, and Bill Rittenhouse, pastor, at right.

## Mississippian in Spain for summer teaches piano, English; translates

By Nola Granberry

Note: Nola Granberry of Gulfport was in Spain this summer on volunteer mission for two months. She helped the camp director at Montgo, primarily with translation of speeches from English to Spanish (speeches made at the International Mass Media Conference in Switzerland), teaching piano, teaching English, and working in VBS. Also she helped in the camp book store.

Montgo is to Spanish Baptists what Ridgecrest is to Southern Baptists. High upon Mount Montgo and overlooking the Mediterranean Sea in Denia (Alicante), Spain, Montgo is open the year around to Baptists and Christians of other denominations.

This Baptist center hosts such Christian organizations as the Baptist Mission to Spain, an English-language camp, a young married couples group, and the Lay Leadership School. Each summer are held Music Week, Sunday School Week, and WMS Week. In September the center will open its doors to the Council of the European Baptist Federation.

Every summer for 14 days the dorms, swimming pool, playgrounds and wooded area behind the center belong to Spanish Baptist GA's, RA's and Acteens. These children from crowded cities find the camp, surrounded by citrus groves and flowering shrubbery, to be the *finca* of their dreams.

According to the 1982 camp director, Mrs. Hilda Dorado de Simarro, a warm missionary spirit pervaded the camp, and the children developed a feeling of closeness that precluded any

feeling of intimidation by those who might have been attending "protestant" services for the first time. This summer 43 youngsters accepted Christ as Saviour during their visit to the camp.

A kindergarten at the center (all the year) has a capacity enrollment of 200 children.

At this time, the very young children are not receiving any Christian training, but they are given much love and care and the Christian staff seeks to minister to their families. Spanish law requires that if religion is taught, it must be done by a Catholic priest, if the children are from Catholic families, and in Spain there are few who do not have Catholic backgrounds. Future plans include the opening of an elementary school (Baptist) School.

There is a Christian book store at Montgo. The books are published at the Baptist Spanish Publishing House, El Paso, Texas, and shipped to a "deposit" in Barcelona, then brought to Denia.

The regular staff, headed by a young minister, D. Jorge-Juan Pastor Mut, is supplemented in the summer by high school and university students. This summer there were 26 young people on the staff from Brazil, Argentina, Germany, England, Spain, and the United States.

The Prayer Garden (El Huerto de Oracion) is reached through a path (El Camino Tomas Law). Law, a missionary to Spain for many years, was pastor of the writer in Cuba before the revolution.

## Began in 1961.

Montgo became a reality through the foresight of the late D. Joaquin Pastor Cabrera, a pioneer Baptist in Spain and the father of the present director. Thirty thousand square meters of undeveloped land were bought in 1961. Since this was during a period of Baptist history when the building of Protestant churches and institutions was not permitted, application for the permit to build on the land read, *Local comercial con posibilidades de otros usos* (Commercial building, with the possibility of being used for other purposes).

When the *almacen* "store house" was built, a swimming pool also was installed. In 1964 construction began on the permanent dormitory. Later there was built a dining hall, with classrooms underneath.

The purpose of the land and construction at the Christian Fellowship Center were made possible through money from the Virginia Woman's Missionary Society through the Foreign Mission Board.

Missionaries (with Mississippi ties) who were present for the purchase of the land and have continued to work closely with the Baptist Spanish Union in the administration of the activities are Mr. and Mrs. D. Joseph Mefford and Mr. and Mrs. Charles Whitten. Missionary Paul D. Lee has served as a consultant at the recording station which is also at the center.

In 1981 the Foreign Mission Board ceded title to the land and buildings at Montgo to the Baptist Spanish Evangelical Union, and the institution became self-sustaining.

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# Just for the Record



"CHRISTMAS IN AUGUST" was combined with a GA recognition service at Bay Springs Baptist Church, Jasper County, on Aug. 22. The following girls were recognized, l to r: Holly Frank, badge 1; Emily Alice Phillips, badge 1; Joylin Davis, badges 1, 2, 3; Stephanie Kennedy, badge 1; Brandi Fial, badges 1, 2, 5; Susan Ainsworth, badge 1; Kristen Parker, badge 2; Lori White, badges 1, 2, and (not pictured), Kaci

Conehatta Church honored its pastor, Kenneth Leach, Aug. 29 with a surprise "This Is Your Life" celebration. Dan Raybon, acting as emcee, presented highlights of Leach's 30 years in the ministry since he was licensed in San Antonio, Tex. The congregation presented the pastor a money tree containing \$370.00. Members from his former pastorates who were present and on program were Mr. and Mrs. Dick King, Lubbock, Tex.; Mr. and Mrs. Ernest Cagle and Mr. and Mrs. George Norton, Arkadelphia, Ark.; Mr. and Mrs. Marvin Reynolds of Rome, Miss.; Mr. and Mrs. Bill Collins and Mr. and Mrs. Winston Lyons of Laurel. A banquet was held in the fellowship hall.

Leach

Baptist Women of Moselle met recently at the home of Molly Fairchild, for an in-depth study of India. Mrs. Fairchild and her husband, Al, evangelists, who currently have a radio program on WDM, have taken part in crusades in India several times and plan to return again next year. For the meeting in her home, Mrs. Fairchild dressed in an Indian sari, showed slides of India, and cooked and served an Indian meal (fried rice, vegetable cutlets, fried cheese, cauliflower, and batter fried bananas.) Through her ventriloquist's dummy, Johnny, the Baptist, she talked to the women about the religious customs and family life of India.



ECRU BAPTIST CHURCH'S GA RECOGNITION SERVICE, "All Things Bright and Beautiful," was held Aug. 18. The following girls participated: (Left to right) Patricia Waldron, Kristy Baker, Kim Shettles, Melissa McLaughlin, Tracy Dowdy, Christina Waldron, Lesley Farris, Michelle Ezell, Anna Speck, Jodie Speck.

Knotts, badge 1. Rhonda Sims, pianist, and Kathleen Gatewood, organist, played Christmas music. The youth choir, under direction of Bill Davis, sang "The Disciple" and "Go, Tell It On The Mountain." Older GAs had collected gifts for two home missionaries. D. D. Satterwhite spoke on II Tim. 2:15. Ron Kirkland is pastor.

Recently a group from First Church, Pearl, experienced a mission awareness tour. Included in the tour were visits to the Brotherhood Commission in Memphis; new mission work in DeSoto County; Mississippi State Penitentiary at Parchman; and the Central Hills Baptist Retreat at Kosciusko.

## Devotional

### We get what we order

By Beverly Tinnin, pastor  
First, Meridian

Life is full of frustrations. The other day I put a quarter in a vending machine and punched the button marked "toasted peanuts." Naturally I expected to get my peanuts, my mouth watered just thinking about them. Much to my disappointment I got a small pecan pie. Since I wanted peanuts and not pie, I told the man in whose place of business the machine was located that the machine made a mistake. He insisted that I had pushed the wrong button and to prove his point he walked over to the machine, put a quarter in, pushed the button and out popped peanuts!!!!

Like I said, life is full of frustrations. Whether it's a vending machine or life we are talking about, we usually get exactly what we order. Paul used different language, but the thought is the same, "Whatever a man shall sow, that shall he also reap" (Galatians 6:7).

Tinnin

For instance, many parents are heartsick because their children are indifferent, rebellious and without moral standards. They have little or no interest in God. As parents sadly ask, "Lord, Lord, how did this happen? I pushed the button labeled 'a good child' and got this! There must have been a mistake!" Has there!

Think for a minute. There are many people in every church with children who seldom attend, spend little time in prayer, give meagerly, if at all, to her support, but consider themselves good Christians. They accept the teaching of the Bible as valid philosophically but offer little evidence that their lives are directed by it. What earthly reason do they have for thinking their children will then think enough of the Bible to let it mould their thinking and their conduct? Be careful which button you push (what goes down by way of being an example). That determines in large measure what you will receive in life.

## Bible Book

### Recognition of royalty

By Gene Henderson, pastor,  
Fairview, Columbus

"Royal Psalms" is a title given to a small number of psalms that are directly related to the Davidic Dynasty and rule in Jerusalem. Although some scholars include a larger number, eleven (2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144) are generally accepted as belonging to this class. These psalms celebrate the continuance of the Davidic rule and probably were used in annual worship celebrations in honor of the king. See II Samuel 7:8-16 for the prophetic foundation underlying the Davidic Dynasty.

Psalms 2 and 20 are representative Royal Psalms. The setting for each differs. The accession of a new king provides the occasion of Psalm 2. Although the identity of the specific king is uncertain, the circumstances harmonize best with Solomon's accession. Rulers of surrounding vassal nations thought the time was right to throw off the yoke of Israel's domination. Submission to the new ruler (Yahweh's anointed) is counseled, as the path to peace and prosperity. The scene described in Psalm 20 seems to be preparation for an impending battle. However, a general context of any "day of trouble" is also possible. Prayer for the king and assurance of victory through trust in God's help are emphasized in the psalm.

I. Submission to Yahweh's anointed (Psalm 2)

The folly of rebellion is pictured by the psalmist in 2:1-6. He was astonished at the tumult. "Why" describes both his astonishment and his conviction of the utter foolishness of the endeavor. The scene described reveals that the nations had gathered and the plot of rebellion was in the process of development (2:1-2). The purpose was to cast off the yoke of subjection (2:3). "Fetters" were bands used to fasten the yoke. "Cords" probably referred to the reins used to guide the ox and to keep it under control.

Where is God while these circumstances develop! The poet visualized God enthroned in heaven. God had but to speak and the opposition would be terrified. What God declared was that he had established his ruler upon the throne of Israel. Therefore, those who opposed the king also opposed God. (Compare Paul's teaching regarding authorities in Romans 13:1-7).

The future of the ruler is declared in 2:7-9. God's decree through Nathan (II Sam. 7:8-16) guaranteed the dynasty of David's descendants. Each succeeding descendant was regarded as

an "adopted" son of God. The filial relationship was a pledge of God's presence and thus the assured triumph.

Although Nathan's prophecy included the natural descendants of David, verses 7-9 projected the ultimate victory only realized through Jesus Christ. In Acts 13:33 Paul quoted 2:7. His contention was that by the resurrection God had begotten Jesus as Lord. The promises found in Psalm 2 were to be fulfilled through Jesus Christ. The nations and the entire earth would belong to him. The final conquest will establish Jesus as sovereign Lord (Phil. 2:9-11, Rev. 19:11-16).

The fate of the ruler (2:1-12) would be determined by their own decision. The psalmist exhorted them to heed the warning and to pay homage to God's representative on earth. Submission (worship and reverence) to God's anointed would avert God's wrath (2:11-12). Submission would insure God's blessing as they took refuge in him.

II. Intercession for Yahweh's anointed (Psalm 20)

The request by the people (20:1-5) for the king was instigated because of a "day of trouble." Apparently the king had made spiritual preparation before entering a battle. He had prayed in the temple and made appropriate sacrifices (20:2-3). The people, therefore, joined in intercession that God would hear the requests of the king and give him the desire of his own heart (20:4). They realized that only the presence (name) of the God of Covenant could preserve the king (20:1). However, they were convinced the king would be victorious (20:5). "Victorious" translates a word which is related to "save" as in verses 6 and 9. It certainly means more than "bare deliverance." Note the term "fulfill" in relation to "desire" and "counsel" in 20:4.

The response of the priest (20:6-8), or perhaps the king himself, confirms the assurance of victory. Assurance is prompted by the corporate prayer of the people and by the promise of God's faithfulness. By means of the sacrifices, the king had demonstrated his dependence upon God rather than military resources. Therefore, faith regarded the victory as assured (20:7-8). God would give victory from heaven "with mighty acts of salvation of his right hand" (20:7).

The man who does not make mistakes does not usually make anything.—William C. Magee

## Uniform

### Jacob gets a new name

By Charles S. Davis, associate  
professor of Bible, MC

Genesis 27:28; 31:32

A friend of mine had a wooden, hand-carved sign on his desk containing the letters BPWMIKIN-WISBBGINTWY. Being of natural curiosity, I just had to ask him the significance of that strange looking word. He replied quickly, "Be patient with me, I know I'm not what I should be, but God is not through with me yet."

Such a motto would have been a good one for Jacob. His whole life was a vale of soul making and his story is one of God's patiently working with him, not because of what he was but because of what he could become by God's grace.

The name Jacob meant literally "heel grabber," and thus by derivation, "supplanter, cheater, or trickster." Jacob was a first-class "heel" all right, for he lived up to his name many times over in the deception of his brother Esau, his father Isaac, and his uncle and father-in-law Laban.

Jacob first cheated his brother by stealing the "birthright" from Esau in a moment when Esau was famished (Genesis 25). The birthright was a Hebrew custom which denoted the privileges and responsibilities normally belonging to the elder son. He was to be the business and spiritual leader of the family, and to him belonged a double share of the inheritance. Esau was the careless type who failed to weigh values, so he was willing to trade the treasure of the permanent (his birthright) for the immediacy of the temporary (a mess of pottage).

With the help of his mother Rebekah, Jacob also tricked his brother and his aged father in the matter of the death-bed blessing (Genesis 27; actually, Isaac lived another 65 years). This oral blessing had the effect of a "last will and testament."

Having been deprived of his birthright and his blessing by Jacob, Esau vowed to kill him as soon as their father died. Spurred on by his mother, Jacob fled from his brother's wrath by leaving home and setting out toward Paddan-aram. On his lonely journey northward through Canaan, Jacob spent a memorable night on a rocky height he was to name Bethel (house of God). This was his well-known and much sung about "Jacob's ladder" experience. In this encounter the Lord renewed for Jacob the promise which he had made already to Abraham and Isaac, and Jacob vowed to be God's man.

Jacob, however, forgot (or tried to forget) his vow to God during the next 20 years. He experienced love at first



First Baptist Church, Morton broke ground Aug. 22 for a Family Life Center. The facility will contain a gymnasium, game room, crafts room, parlor, kitchen, office, and storage space. B. C. Rogers Construction Company of Jackson was awarded the contract of \$369,601.00. Construction has begun.

Building Committee, front row, l to r: James Spencer, pas-

tor; Tillman Sessums, contractor; John Atchley, architect; J. N. Tate, chairman of deacons; Charles Walter, chairman, Building Committee; Will Pevey, Mrs. Dorothy Stuart; Jackie Stuart; Frank Nix, minister of music/youth; Mrs. Barbara Orr; Gary Rice; and B. C. Rogers, Jr., chairman, Together We Build campaign.

Woodhaven Church, Ocean Springs, recently observed Youth Week. The pastor Curtis Miller, said, "We hope to make this an annual affair in our church." Kevin Burns served as youth pastor and Alicia Gautier as youth music director. Young people were elected as Sunday School officers and teachers, and Church Training officers and leaders; other places were filled by youth as well. A youth fellowship was held on Sunday night.

A concert by TRUTH at Clarke College, Newton, is set for Thursday, Sept. 16, at the Lott Fine Arts Building. The concert will begin at 7:30 p.m. and tickets may be purchased at the door for \$4.00.

TRUTH is a seven member vocal group backed up by their eight member band. Each concert is geared to the entire family

## SCRAPBOOK

### The Source

While scientists search the universe, her ways and secret heart traverse, to find the reason why we are and name the source spectacular, the power that moves the world, the force—many there are who know the source, the Mighty Source.

There was in history's ancient day a time when man quite lost the way, so God sent Jesus Christ his son to earth, with love—the two are one—and he rebound us to the force of power, the source, the Mighty Source.

Some think the power lies in matter. They tear the atom, its secrets scatter. But God in spirit made the world with a tiny spark of love unfurled. The heart of God is the force. The creator of mind is the Source, and God is good. God is love.

—Violet Tackett, McComb

### Waited

Yesterday I noticed how I spent my time, I waited for the telephone to give me back my dime, I waited on the postman to bring me all my mail, I waited on the weatherman to forecast rain or hail, I waited on the traffic light to turn from red to green, I waited in the grocery line 'til I could almost scream, I waited . . . waited . . . waited . . . for almost everything.

Just before I let out that scream, some thoughts occurred to me. Oh, how patient the Lord must be To have waited thus on me! Waited for me on his open line of prayer To thank him for letters from friends that care, Waited for me to thank him for sunshine, or whatever the weather might be, Waited for me to thank him for all wondrous things to see.

Waited for me to thank him for bread to taste Waited . . . waited . . . waited . . . without any haste But most of all waited . . . waited for me To thank him for his greatest deed, Bearing my cross at Calvary— For this is all I need!

—Barbara Jones, Soso

## Life and Work

### Acceptable worship

By David McCubbin, associate pastor,  
First, Meridian

Hebrews 4:16; 12:18-29; 13:15-16; 18-19

Our last two lessons from Hebrews are tied together with the unit title, "The Life of Faith." The life of faith involves acceptable worship and ethical living.

In this week's lesson we are still able to see the writer's persistent theme that Christianity is superior to Judaism and sense his concern that the readers persevere in their loyalty to Jesus.

After stressing faith and faithfulness in chapter 11, he urges believers to run with perseverance the race set before them as did their Lord (12:1-2). He encourages them to look at the suffering they are experiencing at the hands of their enemies as the loving discipline of God for their lasting benefit (12:5-11, especially 10-11). Thus they have resources to take courage (lift up drooping hands . . . v. 12 RSV) not allowing bitterness to color their witness or circumstances to lead them astray like Esau who sold his birthright.

Contrast in approach to God. There is a difference between the old covenant and the new covenant approach to God. The key to me is found in verse 18, "For you have not come to what may be touched . . ." (RSV). The description that follows comes mostly from Sinai and the giving of the law (18-21). He intends to convey a sense of earthly reality that is more or less tangible and leaves one trembling and afraid. On the other hand, verses 22-24 convey the intangible and leave one with a sense of acceptance, peace and joy.

Men who (figuratively speaking) approach God at Mount Sinai, the site of the law, find that the basis for the relationship to be that of fear. Men who (figuratively speaking) approach God at Mount Zion, the site of grace, find the basis of relationship to be that of love. That's quite a contrast.

Stability in approach to God. We must understand the importance of listening and obeying the word of God. The people of Moses' day heard God's voice. They were not obedient. Judgment fell upon them. (His voice shook the earth v.26, RSV.) If judgment fell on them for disobedience to a partial revelation how much more will judgment come in those who are disobedient to the complete revelation.

Ultimately everyone and everything will come under the judgment of God, only that which becomes an integral part of his kingdom will survive. This kingdom is the only thing that will endure this judgment (shaking). The fact that God is a consuming fire (God of

judgment) is a further stimulation to be true to him, worshipping in reverence and awe (28-29).

Elements in approach to God. The major thrust of this lesson is to point out some elements of worship that make it acceptable to God.

Gratitude should be a part of the worship experience (v. 28). The kingdom of God is likened in the gospels to a treasure hid in a field, to a pearl of great price. The Christian is a citizen of the kingdom. He is in a sense already a possessor of all its benefits. In worship, an awareness of the permanence and potential of the kingdom should bring gratitude.

Reverence (v. 20) is an element of worship. One is not to take lightly the person and the holiness of God. God is not a kindly neighbor, an indulgent grandfather or "the man upstairs." It has been said that familiarity breeds contempt which is certainly opposite from reverence. We must be careful to maintain reverence in our worship.

Awe (v. 28) carries an element of fear. It is an appreciation for the fact that God is not only saviour but judge. The same Lord who is shepherd is also a consuming fire.

Sacrifice is an aspect of worship. Every time Christians worship, the sacrifice of Christ plays a part for there is no access to God apart from his death on our behalf. Hebrews suggests two things that we can bring to God as a sacrifice. First, acknowledge his name in praise. Second, a life of sharing and doing good. These are pleasing to God (13:15-16). They are only significant if offered through him, that is Jesus. There are those who go about doing good but not through him (Jesus) and it's not acceptable worship.

When we draw near to God through Christ we can come with confidence in our acceptance. His is the mercy, his the grace, his the help (4:16). We are blessed beyond measure through worship.

## Revival Results

Unity Church: Leakesville (Green County): 5 public professions of faith; 1 by letter; Mickey Bounds, evangelist; Paul Warren Ball, singing evangelist; Brenda Moreno, pianist; Danny L. Chaney, pastor.

Fellowship (Jasper): 12 professions of faith, for baptism; two additions by letter; Steve Pouncey, Laurel, evangelist; Gerry Copeland, pastor.